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COMMUNICATIONS.

REFLECTIONS ON DEATH.

He being dead, yet speaketh.—Heb. xi. 4.

DEATH is a subject on which men generally are reluctant to meditate. Including the separation of the spirit from its habitation of clay, and the consigning of the body to the silent putrescence of the sepulchre, at its consideration nature shudders. The termination of the sorrows of the present state of being, is regarded as of trivial import, compared with the derangement of its plans and the cessation of its pleasures; and especially when conscience intimates that those sorrows may possibly be succeeded by others of a more fearful description. Yet, whether acceptable or otherwise to human feeling, the catastrophe is unavoidable. We are sinners, and the sinner must die.

VOL. V.—*New Series.*

Death is the penalty of the law which we have violated, and the righteousness of God and the decrees of His throne, require its infliction. The means of mortality are diffused on every side. A restless stream has swept away millions that have existed before us, and its swell is every moment approaching. The grave yards we visit, and the diseases we experience, assure us that we must depart hence and be no more seen. Courage, with its pride,—youth, with its vigour,—beauty, with its fascinations,—wisdom, with its contrivances, are of no avail for repelling the approach or averting the stroke of the king of terrors.

In the decease of Abel, we discover many things which would seem to have rendered such an event undesirable. He was probably young. The 'process of time,' or

the termination of days, mentioned by Moses, may allude to the period, when, no longer confined to the devotions of Adam, he had attained the age at which it had become proper that he should build an altar for himself. With the animated expectations which youth is easily induced to indulge, he might have calculated, not as we calculate, on three-score years and ten, but on the enjoyment of succeeding centuries.—Life, in reference to Abel, was the more to be desired, as the number of the family of man was exceedingly small. Only four of the innumerable beings that were spread through the air and the ocean, or that traversed the earth, were capable of knowing their Creator, and of offering to him their sacrifice of praise. He was one of this favoured class. His death was the more to be deprecated, as he was a youth without moral reproach. He is honoured by the Saviour with the name of “righteous Abel.” He was “not as Cain, who was of that wicked one,” whose “own works were evil, and his brother’s righteous.” Had he continued to live to the age attained by his father, or by Methuselah, who can estimate the sum of good which unborn generations might have derived from the wisdom of his precepts and from the purity of his example! His occupation corresponded with the simplicity of primitive times; he was “a keeper of sheep;” and had he lived, he would no doubt have acquired the

honour ascribed to Jabal; the descendant of his brother, and have been the “father of such as dwell in tents, and of such as have cattle.” When he offered unto the Lord, he did not take (raptim, as Dr. Owen expresses his idea,) hastily and promiscuously of the fruits of the ground, an oblation such as the modern Deist has affected to approve; “he brought of the firstlings of his flock and of the fat thereof.” The firstlings were the most valuable of the males; the best and most excellent parts of animals, designed for religious repasts before the Lord.* Instructed by Him whom it was his delight to worship, his immolations consisted of living victims. These were offered with that faith which is the substance of things hoped for, the evidence of things not seen. They taught the necessity of a sacrifice in our approaches to Jehovah, and exhibited a most beautiful type of Him who “bore our iniquities in his own body upon the tree.” To his offering the Lord had respect. The approbation was probably expressed by fire. Such is the sentiment of the poet—

“His offering soon propitious fire from Heaven
Consumed with nimble glance, and grateful
steam.”

Such is the sentiment of our ablest commentators. God testified of his gifts, as of the sacrifice of Abraham, of Aaron, of Gideon, of David, of Solomon, and of Elijah. The offering of Abraham was approved by the appearing

* Calmet.

of "a smoking furnace and a burning lamp." When Aaron sacrificed, "there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which, when all the people saw, they shouted and fell upon their faces." When Gideon made his offering, "there rose up fire out of the rock." When David built an altar, the Lord "answered him from Heaven, by fire, upon the altar of burnt offering." "When Solomon had made an end of praying, the fire came down from Heaven, and consumed the burnt-offering and the sacrifices, and the glory of the Lord filled the house." And in the memorable contest between the prophets of Baal and Elijah, when the prophet prayed, "the fire of the Lord fell, and consumed the burnt sacrifice and the wood and the stones and the dust, and licked up the water that was in the trench." In what mode soever the Divine approbation was indicated to Abel, it is manifest that "he obtained witness that he was righteous." And what expectations as to the information of the rising race of man, on a subject of the utmost importance to their happiness, can be considered extravagant, had Abel been permitted still to have constructed his artless altars, and still to have conducted to the altar his informing "firstlings."

In the history of this "protomartyr," we cannot forget that he had parents living. Our common father, Adam, and his partner Eve,

had heard the malediction of the Lord; they had felt its force in their hearts, but they had never seen a dead body. They now behold it in their amiable son. His limbs move not, his eyelids are closed, or from between them is the power of vision seen dimmed and lost. Speak to him, he hears not. Touch him, he cannot feel. Offer him refreshments, taste has departed. Address him with the kindest odours—the sense of smell has vanished. The parent who has lost an inestimable child, may in some degree enter into the feelings of our common progenitors; but his estimate of sorrow is partial, unless he combine with the sense of bereavement, the emotions of surprise and astonishment. Whether these were calculated to alleviate or augment the flow of affliction we are unable and unwilling to determine. Associate these ideas in your minds; youth, value, virtue, reverence for Jehovah, and the living tenderness of parents, who had reason to expect that a prior grave would have been theirs; characters, all of which are applicable to many amiable youth whom we have seen committed to the ground, and receive the conviction which the preacher enforces, "All go to one place; all are of the dust, and return to dust again."

But, ah! revered parents of our species, what were the pangs you realized when you saw your Abel dead by the angry vengeance of your Cain! What, at the idea

that the first-born of man, should have been a murderer ! Mother of us all, thou gavest thy son his name, as if to foretell his destiny : he is indeed *Abel—a vapour, vanity!* If, with all the advantages which we have enumerated, man expires, who can rationally hope, in the present state, for perpetuated existence ? Death will come. Whether ease or pain shall precede his arrival ; whether he shall appear at midnight, at cock-crowing, or in the morning ; whether he shall arrest us amid the gayeties of youth, the ardours of manhood, or the feebleness of age, God only knows. Of this we are certain, that “ it is appointed unto all men once to die, and after death the judgment.”

With the idea of death, that of silence is often associated. “ The dead praise not the Lord, neither any that go down into silence.” “ There the prisoners rest together ; they hear not the voice of the oppressor.”

CHRISTIANITY ADAPTED TO ELEVATE THE MIND.

As Christianity is suited to every condition and circumstance of man, its peculiar excellence is strikingly apparent in its fitness to ennoble and dilate the understanding. In this respect, it exceeds any science or profession whatever. Learning, of every description, is doubtless calculated to inspire its possessors with elevation of sentiment, and to dis-

pel the erroneous apprehensions of the uncultivated intellect ; and we are disposed to allow it a due portion of praise : but we contend for the superiority of revealed religion over every thing else, in raising man from the debasement consequent from the imperfection of his nature.

This remark is applicable to every diversity of rank and character. In whomsoever the transforming power of religion is felt, an elevation of views and feelings takes place. The change effected in persons of abandoned principles, may appear more remarkable than in those addicted to no flagrant irregularities ; but in all the beneficial influence of Christianity is perceived : it leads its subjects from the deformities of vice, to contemplate the beauties, and live in the practice of holiness. The pursuit of every species of iniquity fills men with debasing ideas ; but an experimental acquaintance with Christianity will, at once, make them superior to every gross indulgence, and remove their unseemly notions. The levity of disposition so common to youth, often induces them to seek after elegance of personal manners, and superficial accomplishments, to the exclusion of solid attainments ; but when the spirit of Christianity takes possession of their hearts, it communicates dignity of sentiment, and infuses into their minds a thirst for useful and substantial improvement, which they find cannot be acquired either in the theatre

or ball-room. The childish toys which before engaged their attention, no longer have power to charm. The devotees of pride and ambition, when made partakers of true religion, are no more circumscribed by selfish aims, but their minds are expanded by principles of the purest and most exalted kind. Nay, Christianity oftentimes imparts so great a degree of energy and brightness to those not esteemed extraordinary for their mental endowments, that their capacities seem to experience an entire transformation.

Although the propagators of the several kinds of false religion which have been obtruded upon mankind, may boast of their magnanimity and mental refinement, and reproach Christians for their simplicity and enthusiasm; yet their systems will bear no comparison with Christianity, in stimulating the mind to great and noble actions. The despisers of true religion may recommend virtue and discountenance vice; but when they dispute the immortality of the soul, and deny a future state of rewards and punishments, they remove the incentives to real goodness; for few will subject themselves to self-denial and pain, from considerations of a temporal nature. Moral beauty is stripped of its attractiveness, by taking away the rewards of eternity. The man who is aroused by neither hope nor fear, becomes the slave of his passions; and his forgetfulness of futurity, "checks the soul in noble pur-

suits, and contracts it to selfish ends."

The perfection to which Christianity raises human nature, is manifest in the lives of all those who have truly imbibed its spirit, and entitles it to the serious regard of every reasonable being. Its doctrines are replete with the sublimest sentiments, and its practical duties exhibit themselves to the minds of every one, as supremely excellent. The researches of 'pagan philosophy have ever been involved in darkness and absurdity; but, in the Christian system, the most admirable and consistent harmony reigns; and every thing put in competition with its truths, loses its importance, and sinks in beauty and grandeur. We can form no adequate conception of the love, justice, mercy, and glory of God, unless we derive our instruction from the plan of redemption. The humility, charity, love of peace, and forgiveness of injuries, inculcated by the Christian religion, bestow upon its followers a delicacy of feeling and extensiveness of views, which those not animated by its principles cannot possess.

The light which Christianity has shed abroad in the world, evinces its utility in relieving the mind from the dominion of ignorance and superstition. Wherever its heavenly influence has prevailed, the good of individuals and of society at large has been promoted, and the character of man raised to a high pitch

of elevation. He who confines his thoughts and expectations to the things of earth, limits them to very narrow dimensions; and to the mind of the Christian, which grasps all things, past, present, and future, provinces and empires appear as a drop of the ocean. Literature and science are evidently well adapted to enlarge and elevate the views; but Christianity extends beyond the light of human reason, "looks through nature up to nature's God," and ponders upon the realities of another world. DION.

THOUGHTS

On the importance of Special Prayer for the general outpouring of the Holy Spirit.

(Continued.)

A SECOND reason for this union for prayer for the general outpouring of the Holy Spirit, is, *that it is, in a special manner, by His gracious and powerful influence, that the kingdom of our Lord Jesus Christ is to be established.*

In the wonderful plan of love and mercy, devised by Almighty God for saving a ruined world, his first great promise was, to give his Son, as a sacrifice for sin, that through the merits of his atonement and perfect righteousness, "God might be just, and the justifier of him who believeth in Jesus." His next promise was, for the sake of his Son, to give his Holy Spirit, to make this gift effectual. The first promise has

already been fulfilled; God has given his only begotten Son, and he, by his one offering for sin, has obtained eternal redemption for all who believe in his name. For accomplishing his work, the Lord Jesus has every requisite. The Divine and human natures are united in His person, and all power in Heaven and in earth is given unto him. The Holy Spirit, also, has the most abundant fulness for performing his gracious part in our salvation: for He is one in essence with the Father and the Son; He is God the Holy Ghost; He is eternal, omnipotent, omnipresent; all hearts are open to Him, and all creatures subject to His will. When he moved upon the face of the waters, light arose out of darkness, and order out of confusion. Further: as, in the economy of our salvation, the eternal Son of God humbled himself, and took upon him the form of a servant, that he might accomplish the will of his heavenly Father,—so the Holy Ghost, in this Divine economy, has been graciously pleased to undertake various offices for fulfilling the purposes of mercy contained in the Gospel. So that He can not only effect all things by his absolute power, as God, but he has so condescended that He can accomplish whatever is now needful for our salvation, by virtue of his gracious undertaking.

Is it needful, for instance, that a man should be born again before he can see the kingdom of

God? It is his gracious office to create the soul anew, to quicken those who are dead in trespasses and sins. Or is it requisite, in order that mankind should heartily apply to the Saviour, that they should be individually convinced of sin, of righteousness, and of judgment; or do they need a Teacher, a Guide, an Assistant in prayer, a Comforter, a Sanctifier? All these, and other offices too numerous to mention, are graciously undertaken by the Holy Spirit. The declaration of our blessed Lord to his disciples was, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when He is come, he will convince the *world*," not the Jews only, but the Gentiles of all descriptions, "of sin, of righteousness, and of judgment; of sin, because they believe not in me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall take of mine, and show it unto you." Again, when converted to the religion of our Saviour, are love, peace, gentleness, faith, goodness, and meekness, essential graces of the Christian

character? These are "the fruits of the Spirit;" by him, also, "the love of God is shed abroad in the heart." In the outward administration of the church, also, is it important that ministers should be raised up, properly qualified to instruct mankind? Are wisdom, knowledge, fidelity, order, necessary? "All this worketh that one and the self-same Spirit, dividing to every one severally as he will." Indeed, so extensive are His gracious offices, so great is this gift which our blessed Lord has procured, and which our heavenly Father freely bestows, for his Son's sake, that the promise of the Holy Spirit includes every blessing. Thus, in Matthew it is said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in Heaven, give *good things* to them that ask him." In the corresponding passage of Luke, the expression is, "give the *Holy Spirit* to them that ask Him:" as if the gift of the Holy Spirit included all good things. When, therefore, our heavenly Father is pleased to shed forth in an abundant measure the promised blessing, nothing will be impossible. The mountains will flow down at his presence, nations will be born at once, and the earth be filled with the knowledge of the glory of the Lord, even as the waters cover the sea.

Let it be remembered, also, that this power and grace of the Holy Spirit, to effect great blessings,

are not theoretic notions, they have already been witnessed. It is to his Divine agency that we are to trace the success of the Gospel in the first ages of the church. When the Holy Spirit was given on the day of Pentecost, three thousand sinners were converted under one discourse. When His Divine grace accompanied the preached Gospel at Antioch, nearly the whole city came together to hear the word of God. Without His aid, the most eloquent discourse of the Apostle Paul, delivered with the greatest earnestness, and with the most tender affection, had only this effect, "*almost thou persuadest me to be a Christian;*" but when the Holy Spirit acted, "the multitude were of one heart and one soul, and great grace was upon them all."

And though, in latter times, we have not the same inspired testimony, in proof of this power and grace, yet we are not without credible historical evidence of great revivals of religion, which have evidently arisen from a remarkable effusion of this Divine influence. Thus it was at the time of the Reformation. Luther, and the other great reformers of that day, ascribe the glorious work then performed to this cause; and thus it has been, at subsequent seasons, in the seventeenth and eighteenth centuries.

Such being the fact, do not this power and grace of the Holy Spirit suggest a strong reason for a general union for prayer, that the

Lord may again favour us with this unspeakable blessing? To trust principally to our own efforts, instead of uniting heart and soul to call down the exertion of this Almighty energy, is like attempting to water our fields from our own little cisterns; instead of looking up to Him who "gives the early and the latter rain;" even to Him "who visits the earth and waters it, and greatly enriches it with the river of God, which is full of water."

O, let us entreat the Lord again "to send a plentiful rain, to confirm his inheritance when it is weary."

A third reason for this union for prayer is, *that the Scriptures predict a day when the Holy Spirit shall be given in a very abundant manner; and that this blessing will be preceded by earnest prayer.**

Thus it is written in the Prophet Joel: "And it shall come to pass afterward, that I will pour

* The author is fully aware that many of these predictions primarily relate to the Jews; but whoever searches the Scriptures will perceive that the future prosperity of the whole church of Christ, Jew and Gentile, is so closely blended, that without depriving the ancient people of God of their just priority, every sincere follower of the Lord Jesus Christ has an interest in these glorious prophecies.

The author deems it right to notice this, as a very zealous advocate of the House of Israel has considered that the Jews were too much overlooked in these "Thoughts;" and has written a work to show, that instead of Christians being invited to special prayer for the general outpouring of the Spirit, they should unite in general prayer for the special outpouring of the Spirit upon the Jews. He has also proposed that this should be done on Friday evening. The author much approves of this special intercession for the Jews, and has adopted the practice, and would strongly recommend others to follow the suggestion of this friend of Israel. Still he considers that even the cause of the Jews will ultimately be best promoted by keeping to the simple point of endeavouring to unite Christians in prayer for the more abundant effusion of the gracious influences of the Holy Spirit, at such times and in such order as the Lord may see right, without mixing the subject with any other question. See "The Latter Rain," by the Rev. Lewis Way, a work containing many striking remarks.

out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions ; and also upon the servants and upon the handmaids, in those days, will I pour out my Spirit." So in the prophet Isaiah : " Thus saith the Lord that made thee, and formed thee from the womb, which will help thee ; Fear not, O Jacob, my servant ; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Again, in the prophet Zechariah : " And it shall be in that day, that living waters shall go out from Jerusalem : half of them toward the former sea, and half toward the hinder sea : in summer and in winter shall it be." The prophet Ezekiel also emblematically predicts the same blessings, in the vision of the dry bones, and in the vision of the living waters proceeding from the Sanctuary.

In all these passages of Scripture expressions are used, which give promise to a very large effusion of Divine influence. " I will pour my Spirit *upon all flesh*," upon every age and station ; upon their sons and their daughters ; the old men and the youth ; the servants and the handmaids. " I will pour *floods* upon the dry ground ; not sending this living water in a scanty measure, but

like the bursting forth of the mountain torrents which spread on every side. " In summer and in winter shall it be" a continued supply ; not affected by the heat of summer, or cold of winter. " The breath came into them, and they lived and stood upon their feet—an exceeding great army : " not a few scattered converts, but a vast multitude like the eastern armies.

If it should be said that these promises have received their fulfilment in the first ages of Christianity ; it is only a partial fulfilment, their complete accomplishment is yet future. It is evident that this is the case with the prophecy of Joel : for, when Peter referred to it, on the day of Pentecost, as then partly taking place, he stated that the promise of the Holy Ghost was " unto them and to their *children*, and to *all that are afar off*, even as many as the Lord our God shall call." Evidently implying that the future posterity of the Jews and the Gentiles were included in this prediction. The same is equally true as to the prophecy of Ezekiel ; for when this prophetic vision is fulfilled, it is said that the dispersed tribes of Israel shall be reunited, that they shall be restored to their own land, and that the Messiah shall be their king : events which have not yet happened. Upon reference to the context, the same observation will appear equally applicable to the prophecies in Zechariah. They are connected with predictions evidently not yet

fulfilled. We are therefore authorized by Scripture to look for a much greater effusion of the influences of the Holy Spirit than has ever yet taken place. The Gospel day, in this view, may be compared to the progress of the natural sun: it began its course clear as the morning; its progress has been mixed; shining at different times and in different places in its first splendour, and then obscured by intervening clouds; but when it reaches its meridian height every cloud will pass away, and "all flesh shall see its glory," and all shall feel its blessedness. For, wherever the river comes, to return to the Scripture emblem of the Holy Spirit, "every thing shall live whither the river cometh." To desire, therefore, and confidently to hope for a general outpouring of the Holy Spirit, is not an enthusiastic notion. It is to give credit to the testimony of God—to believe what God has promised he is able to perform. And to ask Him to fulfil his promise, is only to do that which He has encouraged and directed His people to do. For where these gracious promises are made, commands and invitations to prayer abound. As the past history of the church exemplifies, that it is in answer to prayer that the children of God have received their blessings; so their future mercies are to be granted in the same order. It has pleased God, in a very remarkable manner, to reveal this in His word. Sometimes, for instance, we meet with pro-

mises to give the spirit of prayer, as in Zechariah: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me whom they have pierced:" Sometimes there are predictions of a lively earnestness and general excitement to the act of prayer; as in the same prophet: "And the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also." Sometimes this predicted zeal is so great as to annihilate the differences which had previously subsisted amongst the believers. "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God." Here it merits notice, that the former prejudices of the worshippers at Mount Ephraim, or of Samaria, against Jerusalem, should cease. The very priests of the Samaritan temple are ready to go up to Zion to worship, and to invite others to accompany them. O blessed emblem of that harmony which shall yet subsist among the true followers of the Saviour! "When Ephraim shall not envy Judah, nor Judah vex Ephraim!" When Christians shall no longer harass each other with strife about words, but "all shall call upon the name of the Lord, to serve him with one consent." Sometimes we find strong injunctions to unceasing prayer con-

connected with promises to give this earnest spirit. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." How remarkable is this expression, *give Him no rest*; as if our great Advocate would excite his church to unceasing supplication, till the blessing was obtained—charging his people not to rest themselves, nor allow Heaven to rest, till their suit was granted: all wrestling in prayer, like Jacob, and saying, as with one soul, "I will not let thee go except thou bless me." Sometimes, again, we meet with promises to answer prayer: "Before they call I will answer; and whiles they are yet speaking I will hear." And yet with all these encouragements to prayer—however free the promises, and however undeserved the blessing, still, without prayer, or without thus expressing our own unworthiness and our entire dependence upon the grace of God, we have no reason to expect the blessing; since, after the most gracious declarations, the Lord gives this assurance; "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them."

Surely, if we combine these Scripture declarations, that God has promised a very abundant measure of the Divine influences of his Holy Spirit, and has con-

nected these promises with earnest supplication, they form a very strong reason for the church of Christ being united in fervent prayer.

(To be concluded.)

THE JEWS.

At a late meeting of the Bedford Association, Auxiliary to the London Jews' Society, several very animating speeches were made, from which we make the following extracts.

The Rev. J. H. Stewart, minister of Percy Chapel, London, after replying in a very satisfactory manner to several questions, proceeds:—

"If I be further asked, '*What then is your success?*' My answer is, 'What have we to do with success?' If, in our respective parishes, it were inquired of us, 'How many squires, or farmers, or labourers, have you converted by your ministry?' and if conscience should be compelled to reply, 'Alas! perhaps not one' would it be then our duty to abandon our flocks, and leave them to the beasts of the desert? Oh, no! The plain path for us is obedience. Events are not ours, but God's. Narrow indeed is this view of the subject. Yet even here some brightening vistas open to refresh the eye of expectation. He who hath said, 'Can a woman forget her sucking child? Yea, she may forget, but I will never forget thee—' He hath not forgotten Israel in the day of his calamity. He has given success to the efforts of this Society. Perhaps none other has been more abundantly rewarded with success. Look but to this one fact—the attention of the Christian

world is now singularly awakened to the state of God's ancient people, and where (some years ago) perhaps *one* prayer, or *one* portion of the Scripture which refers to Judah and Israel, came up in remembrance to the throne of Heaven, there are now thousands and tens of thousands, engaged in those holy aspirations. And as the good 'Leighton' said, '*When the morning is about to dawn, the Lord will awaken his children,*'—so he has put now, a cry into their hearts, and it re-echoes throughout Christendom. Have we no proofs of our success in the education of above 300 children, and the sincere conversion of many adults, and the employment of twelve missionaries, of whom six are converted Israelites. Success does not even seem delayed, though if it were delayed, still is it not the less certain when the Lord's 'appointed time' is come.

"Should '*the present prospects of our Society*' be inquired into, it is prompt to reply, 'they are' delightful and animating, beyond conception! They raise and expand the soul of every believer! What a vast number of friends to Israel, has this cause now gathered as in one! Not a part of the Protestant church without its *Jews*' Association! The ladies of Boston, in America, have established one for sending a Missionary to Jerusalem. Berlin has *six* lately sprung up from the Royal Parent stock. In Paris, where, five years ago, not one religious Society had existence, there are now various Bible and Missionary Institutions; and the first object of the latter, is a mission to Palestine. All nations seem desirous of sharing the glory of this work with Britain. Equally encouraging is the aspect of the Jewish people. In Poland, such was their anxiety to hear our missionaries, that the interference of the police was necessary to preserve order in their approach—they literally "besieged the lodgings" of these messengers of truth, in eager-

ness for Testaments and Tracts. The accounts too from Breslau, in Mr. Smith's last letter, prove what a desire is stirred up there, for religious books, tracts, and conversation. He witnessed amongst the Jewish students in the schools, more anxious inquiry, and more practical information, upon the great truths of religion, than in many professedly Christian establishments. There is something good also going on in France. A letter lately received from an Englishman of rank in Paris, relates the baptism of a Jew in that city, whose conversion to Christianity had brought upon him an accumulation of trials, not the least of which was the desertion of his wife. On hearing of his apostacy, she wrote him a letter, and having signed her name, drew a mark across the signature and prefixed the semblance of a dagger, thereby to intimate, that "his name, which she had long borne, had now become a reproach; that she was now dead to him, and he to her." Yet all his earthly comforts, as well as all his religious prejudices, he cheerfully laid down at the foot of the Cross. Every where, in short, do we behold the "early ripe fruits" of the vintage. The prevalent opinion too, amongst the Jews, is, "the speedy advent of their Messiah," and the wealthy amongst them, are flocking to Palestine, there to lay their bones in the dust, that they may be in readiness to rise, and to receive him at his coming. The poorer classes, who cannot undertake this toilsome journey, purchase some of the hallowed soil of that land, and with it form a pillow, upon which they rest their heads in life, and when they die its contents are scattered over their remains. Who would not wish them a softer and a better pillow, even that upon which "the beloved disciple" lay, when he reclined on the bosom of Jesus, and drank in the spirit of life from his gracious lips. It is not, however, to your excited feelings we look: we ear-

nestly direct Christian inquiry to the Sacred Volume, therein to behold what consolations we derive from the Jews ; and how much we owe them for those prayers, which, from age to age, were offered up by their forefathers for us (whilst we were brutalized in superstition, and worshipping in woods and caves,) "*That the ways of God might be known upon earth, and his saving health amongst all nations.*"

The Rev. Wm. A. Evanson, on proposing a resolution of thanks to the officers of the past year, said :—

"The kind and cordial expressions under which I have been introduced to the notice of this meeting by the Rev. Secretary of the Bedford Association, have filled me with some degree of embarrassment, as I fear that expectations have been thus excited, to the fulfilment of which I am conscious of my inability. It has long been my pride and my pleasure to labour in this cause in Ireland, in whose generous soil, I rejoice to say, it has deeply and firmly taken root. No tempest of opposition, no hilling blasts of apathy or scorn, no withering blight of calumny, have checked its reviving verdure. All there is green and lovely and luxuriant. It is indeed a plant of vigorous growth, and its fruits have already liberally repaid the culture. Such have I left it; and such I feel assured, under the Divine protection, it will continue, watered with the dews of Heaven, and flourishing as the cedars of Lebanon.' I have often, Sir, been struck with this phenomenon in the religious world, that the claims of *the Jews*, our greatest benefactors in religion, have been the latest to be listened to, and when forced at length on the unwilling ear, have been so coldly and so carelessly investigated, so faintly and partially admitted to be just, have so slightly penetrated the understandings of the enlightened, so feebly affected the hearts of the humane.

Anomalies there are in the course and conduct of Christian benevolence. Its fountain is not always unsullied, nor its streams guided with discretion. I have almost ceased to wonder at the aberrations of that charity, which overleaps the circle of domestic or national duty, and traverses the globe in search of novelties, to satiate an ever-craving and heated imagination ; which enlists its myriads in the glorious crusade against the idolatries of the southern ocean, and stretches the ægis of British protection over the slaves of Brahminical or Buddhist superstition, and cheers the inhospitable shores of Greenland or Kamtschkatka with the brightness of revelation. Alas! too often forgetting, that within the limits of this sea-girt island, or in the adjoining "bright gem of the ocean," lies many a wide moral waste. Many an unhappy victim of debasing ignorance groans, unheard in the bustle and "note of preparation," and tocsin of exterminating warfare against the paganism of foreign lands. Let me not however be misconceived! I mean not, in the faintest degree, to pour discredit upon the generous and Scriptural heroism of missionary zeal. In its pure and brilliant emanations, I trace the spirit of apostles and martyrs. Hallowed be the memories of *Schwartz*, and *Martyn*, and *Krantz*, and *Brainerd*, of *Ward*, and of *Johnson*. And do thou, "Captain of thine enlisted host," soon fill up those chasms, which relentless death has made in the ranks of thy faithful warriors! But I cannot cease to regret, that in this prying, speculative, and benevolent age, the philosopher, the antiquarian, the political economist, the expounder of prophecy, and the preacher of the "Everlasting Gospel," should all, as with one consent, so long have forgotten the very existence of such a people as *the Jews*,—a people unchanged in the lapse of centuries, floating upon the wide expanse of society, yet pure and unmingled as "oil upon the waters." A people, whose numbers,

whose antiquity, whose peculiar features, and miraculous preservation and unrivalled glories, in the ages past, exhibit such problems in the history of man, as baffle the ingenuity of philosophic research, and put to silence the senseless clamours of infidelity. That such a people should, until of late, have scarcely entered into the calculations of British philanthropy, is one of those surpassing wonders, which almost sets explanation at defiance, and is incapable of pardon or of palliation. It was time that this reproach should be "rolled away" from this favoured country; that she should assume her proper and dignified attitude, as the dispenser of light and life to Israel, "the beloved of God."—And I regard as the brightest æra in her history, that an institution has grown up, under her fostering care, which has at length brought the cause of Judah before the great tribunal of public opinion; which has engaged advocates in every part of the Christian world, and pleads with an energy, and authenticates its claims with an holy vehemence, that cannot but secure a triumphant verdict.

"We demand, Sir, justice for the Jew. You have wronged, cruelly wronged him. You have robbed and spoiled him. His blood is upon your garments. His wealth has filled your coffers. He fled to your land of liberty, but the curse of his nation pursued him, and too promptly did you lend yourselves to be the instruments of a chastising God. He brought you *the Bible*. You grasped at the inestimable treasure. He asked but for his share in that precious volume. You flung him back all its maledictions. Its blessings you monopolized to yourselves. We now demand retribution; and we warn you against a fatal perseverance in this spiritual rapine. It is a fearful thing to be the executioners of vengeance, that "strange work" of God. Think upon Egypt and Babylon, and Tyre and imperial Rome! —"How are the mighty fallen!" Think

on the desolations of Modern Europe; on the wars, the famines, and the pestilences; the scenes of bloodshed and of horror, with which even England's annals have for centuries been polluted. 'I will surely visit them that afflict thee, saith the Lord.' 'He that toucheth you, toucheth the apple of mine eye.'

"We supplicate mercy for the Jew. Be grateful, and remember your benefactor in the hour of his distress and misery. Dreary indeed and desolate is his spiritual condition. He lives "without God, and without hope in the world." Christian parents! think on the children of this people; early nurtured, but in ignorance or debasing superstition; trained to the horrid purposes of 'laying in wait as for prey, and increasing the transgressors amongst men,' like noxious weeds springing up in rank luxuriance, and diffusing death within the circuit of their baleful influence.

"And these are the descendants of your best benefactors; of men who were once 'the salt of the earth, and the lights of the world.' To whom we owe that Volume, whence piety derives its aspiring sentiments, and the eloquence of prayer its appropriate language; where patriarchs and legislators, judges and kings, and prophets, saints, martyrs, and apostles, stand forth in bright and glowing relief, and teach by example, what the grace of God can effect upon the soul of man. To this, as to 'the fountain of living waters,' we bring our children at once, to excite and satiate the thirst for life eternal. To this we form their tender minds, and imbue their young hearts with its tincture and its fragrance. Here, as in a mirror, do we behold the beauty of holiness, and 'are changed from glory to glory, even as by the Spirit of the Lord.' Be grateful for the Bible, and show mercy to those by whom it has been penned, and preserved, and transmitted in its purity to you.

"Consult too, for the best interests of the British empire, which owns as its

subjects, thousands of this scattered race, and raise them to their proper elevation in the scale of morals and religion. To them is the Gospel as necessary as to the worshippers of Jugger-naut. To them it will prove as effective as to the idolaters of Otaheite. Bring them at least within its gladdening sound. Proscribe them not by a selfish exclusion from the noblest rights of man. Feel for them, as the illustrious 'Burke' did for the American colonists: 'I cannot bring in a bill of indictment against three millions of my fellow-subjects.'

"As Christians, would you promote the glory of God and extend the kingdom of Christ? Evangelize the Jews! They shall become 'the seed of God' upon the earth. In them seek your missionaries, whose 'word' shall be indeed 'with power,' who shall realize another Pentecost, under whom 'nations shall be born in a day. They shall be named the priests of the Lord.' 'Men shall call them the ministers of our God.' Them shall he send to the isles afar off, 'and to the nations that have not heard of his fame, and they shall declare His glory to the Gentiles.' And then shall their 'recovery,' their 'fulness,' their 'grafting in' again, stand forth to the whole intelligent creation, in magnificent contrast with their 'fall,' their 'diminution,' their 'cutting off,' their ruin and dispersion; and then indeed shall be made 'known to principalities and powers in heavenly places, through the church the manifold wisdom of God.'

"Seek you for stimulants to duty? Regard them in the altered feelings of the Christian world! Returning life and sensibility pervade the mighty mass, so long in the slumber of death. One universal movement of commiseration for Israel's wrongs, indicates that 'the Spirit is poured from on high.' Every where is the look of scornful contempt exchanged for the smile and cordiality of Christian courtesy. The welfare of Judah is the theme of discussion in the cabinets, and cherished by the munifi-

cent zeal of the high potentates of Europe. Russia, that gigantic empire, whose immeasurable territory touches every point of dispersion of this 'meted out and trodden down' people. Prussia, whose commerce vests almost exclusively in the millions of her Jewish subjects, have become at length alive to their importance: and missions, schools, and settlements for converts, are patronized and founded with a princely liberality. Denmark glows with a kindred flame: and Belgium exhibits her parental care for the Jewish youth. A royal edict has been issued, as from a second Jehoshaphat, commanding them 'to teach in Judah, and to take the law of the Lord with them.' All Germany is awakened to this work of mercy. America invites the sufferers to tranquillity and freedom in her sequestered woods. Scotland arrests them in their wanderings over the boundless steppes of Tartary. And Ireland too! ever, in her own necessities, affectionately mindful of another's woes—Ireland has not forgotten the Jew! To her the curse of Israel's persecutors attaches not! Her green and fertile shores have never been visited by the 'tribes of the wandering feet and weary breast.' But she needed not that the 'Lazarus' should be 'laid at her gates.' You sketched a picture of his sufferings, and she melted into compassion, and reproached herself for past indifference; and, burdened with her own weight of intestine strife and discord, she still remembered the Jew: whom 'having not seen she loved' for the fathers' sakes. In the Bible only has she known him, and there she reads of him not as 'the outcast,' but the beloved; not as the enemy, but as the friend of God; not as the last, but as the first amongst the nations. And 'the abundance of her joy, and her deep poverty, hath abounded to the riches of her liberality.'

"Ask you then for signs of the times? When hath the history of Providence exhibited the church of God in such an attitude as at present? Myriads of

supplicants now 'pray for the peace of Jerusalem, and their cry has entered into the ears of the Lord God of Sabbath.' They 'ask of the Lord rain in the time of the latter rain;' and, lo! already fall thick drops of that rich and life-giving shower, which shall cause 'Israel to blossom and bud, and to fill the world with fruit.' For behold *the present aspect of the Jews*. They more than meet the affectionate zeal of Christians for their spiritual welfare; they receive your missionaries as messengers of glad tidings. They search your Scriptures as the words of eternal life, wherein Paul again 'speaketh in the Hebrew tongue.' They shake off the fetters of rabbinism; they awake from the dreams of false philosophy; they abjure the puerilities of the Talmud. In the face of poverty, and desertion, and death, they embrace the gospel of salvation, and intrust their children to the teachers of its heavenly truths. Their scribes and learned doctors are compelled, inch by inch, to fight for that vantage ground of superstition, from whence they had so long tyrannised over the consciences of their benighted disciples. They are pursued into the very citadel, and many have become captive to 'the sword of the Spirit, which is the word of God.'

"Ask you again, '*What has this Society effected?*' Much every way!" It has removed 'the vail' from the 'heart' of the Christian. It has altered the character of the expectation of the Jew. Without political interference, it has done that which Lord Clarendon declared to be '*the duty of every Christian government,*' namely, '*to demand from their Jewish subjects, the reasons why they reject Christianity.*' It has accomplished, within thirteen years of a struggle for existence; whilst 'without were fightings and within were fears;' what *eighteen centuries* of apathy had left unattempted, or spurned as the reveries of fanaticism. It has preached the pure gospel to the original messengers, and authors, and objects of that

Gospel. It has broken up the waste and scattered the seed, and shows you already the waving verdure, and the 'fields white to the harvest.' Its expenditure has been the outfit of a vast undertaking, and its engines and agents are rapidly effecting that mighty revolution, whose results shall be 'Glory to God in the highest.'

"Do you meet us with the doubtings and apprehensions of that timid policy which fears to put forth the hand to this 'ark of God,' and whispers in our ear the charge of a *presumptuous interference with the work of the Lord?* Away with such vain alarms! What! do my senses deceive me: Do I read the Scripture rightly, or must I reverse the benediction of Heaven? 'Blessed be he that blesseth thee!' Would that at least consistency of principle had influenced the conduct of Christians; that they had alike refrained from *crushing*, as they shrink from the visionary danger of *cherishing* this 'heartless dove!' We freely grant you that the salvation of Judah is the work of the Omnipotent, and upon the certainty of its accomplishment we ground our solemn appeal; 'be ye fellow-workers with God.' Oppose Him not; for opposition is folly—madness! Withdraw not in cold neutrality! Neutrality is inadmissible, is fatal! 'The nation and the kingdom that will not serve Thee shall perish.' Too promptly, too fearlessly have you lent yourselves to be 'the rod of his anger, and the staff of his indignation.' Choose you now 'the better part,' and be the willing almoners of 'grace, mercy, and peace, from God the Father, and our Lord Jesus Christ.'

"*But there are difficulties and discouragements, 'there is a lion in the path.'* Oh! let me not hear such a response from a *British* audience, to the signal of this holy warfare! Nothing is impossible to courage and activity: To the timid and the indolent all things are impossible, *because they seem so*. Approach these terrific spectres; they are but the

vapoury reflections of your own distempered fancy : grapple with them, they melt into 'thin air.' Those mountains in the horizon, which close in the imaginary bay, impervious to the panic-stricken voyager, are but the clouds of your creative imagination. The ice is dissolved, the sea is open, the breeze is fresh and fair, and the current sets smoothly and steadily to the long-sought object of adventurous and noble daring. Oh! turn not back at such a crisis! Damp not those generous spirits which glow with a bright and joyous hope! Or, if your heart fails, yield up the helm to hands of energy and resolution. The glorious circumnavigation of charity shall then be completed, and command the gratitude and the admiration of the world!"

The Rev. T. S. Grimshaw, after remarking that the cause of Israel was first introduced to notice in the town of Bedford, in the year 1811, said:—

"I felt a glow of honest pleasure, at hearing the manly and open statement of the vicar of Henlow, and I doubt not, that wherever the united standard of the Bible, and the Missionary, and the Jews' Society be unfurled, it will gather round it all who love the glory of God, and will be found identified with the salvation of the world. It is truly in the Bible alone that we should estimate the Jewish cause, and thence ascertain its surpassing obligations on our consciences and on our duty. The dispersion of the Jews has been one of the greatest proofs of the Divine original of the Bible, and so shall their conversion and restoration be the noblest monument to the faithfulness and mercy and redeeming love of God. The celebrated Lord Rochester had lived a long while in infidelity, but there was one argument in favour of Christianity, which he declared he never could set aside, namely, the existing state and circumstances of the Jews. I rejoice that the time has at length

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arrived, when Israel is admitted to participate in the benevolence of Christians. Why has he been so long excluded, "as though *his heart alone* was incapable of being subdued by that 'Word which is as the fire, or as the hammer that breaketh the rock in pieces?' Why will Christians even yet argue with such inconsistency, as at one time to maintain that '*conversion is the work of man,*' but that it is useless to attempt the bigotted and hardened Jew; and yet again allow that *conversion is the work of God,* and therefore to God alone will we leave the conversion of the Jew? It is time to lay aside such puerility of reasoning; and I trust after what has passed this day, we shall go on our work with increasing zeal and holy joy. It would be highly desirable, that each clergyman establish in his parish church, a stated lecture on the subject of the Jews. I know none which will more stir up our hearts, and increase our dependence on the faithfulness of God. We argue that the cause of our Parent Society is good, for it has now existed above 13 years, and it prospers under the Divine blessing, and already reaps the fruits of its faith and patience. England has had the high honour of setting an example in this work to all the world, and I feel satisfied that she will inherit the blessing pronounced on all who love Jerusalem—

"They shall prosper that love thee."

The account of the conversion of a Jew in Paris, noticed in the speech of Mr. Stewart, is found in a letter from Mr. Mackworth to the Rev. Mr. Hawtreys. Much of his conviction arose from conversation with Mr. Wilder, till at last he was led to make an open confession of his belief in Jesus. For this he was cruelly persecuted.

"His late brethren, highly enraged at his conversion, and above all at his public profession of it, determined on taking

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a bitter vengeance. They first spread a report of his having pretended to be converted on account of a sum of 80,000 francs, which he had received from the French government. They then menaced his life; and being in constant fear of assassination in his own house, he took refuge with one of his friends. A few days afterwards the Jews profited by his absence to convey away secretly his wife and children, nor can he obtain any information as to what part of the world they have been conveyed to. Previous to her departure, his wife, either voluntarily or by constraint, sent him a letter, in which was a drawing of a dagger, with Sarah under it, (her individual name,) and the place where her married name should have followed scribbled over, as having renounced it; and she stated in the letter, as her reason for so doing, that it was become a name of reproach and deep disgrace to the whole house of Israel.

"M. Drach assured me of his earnest wish to imitate the conduct of the great apostle Paul; like him to lay his rabbinism at the foot of the cross of his blessed Redeemer, and like him to become a preacher of Jesus to his brethren, and to the world at large. He is now engaged, in the midst of his deep affliction, in a great biblical work for the benefit of his countrymen."

Professor Tholuck, in a letter from Berlin, speaks of several reformed Jews who are now ardently devoting themselves to the study of Divinity. One is Editor of a periodical work called "Jedidja," and another of "A History of the Jews since the period of the Babylonian Captivity." The latter, Professor T. considers far preferable to the works of a kindred character of Basnage and Mrs. Adams. Professor Steffens at Breslau, one of the most eminent natural philosophers, has publicly avowed his conversion to Christianity, and is now an in-

strument of distinguished blessing to the Israelites.

His lectures make a deep impression on the minds of his hearers, especially the Jews, four of whom have already been awakened. One has become a member of a Christian church, and is preparing to go out as a missionary among his brethren according to the flesh.

Professor T. after mentioning several others who are preparing for the ministry, says:—

"It is in general a new and cheering phenomenon of our day, to see among students in Divinity so many sons of Abraham. The number of them at Breslau is considerable."

MISSIONARY.

FOREIGN.

PALESTINE MISSION.

THE Rev. Messrs. Fisk and King spent about three months in Egypt, during which time they distributed 3,700 tracts, and gave away 256 copies of the Bible, or parts of it, and sold 644. On the seventh of April, 1823, they commenced their journey from Cairo to Jerusalem, in the course of which they passed through the same desert which the children of Israel passed through when escaping from Egyptian bondage to the promised land. On the 19th, they arrived at Gaza in the land of the Philistines, and on the 22d at Jaffa, the ancient Joppa, whence on the 25th they set out for Jerusalem. Their journey led through deep ravines and over rugged hills covered with olives, fig-trees, and small shrubs, till

about noon they reached a village, called by Chateaubriand, the village of St. Jeremiah.

They approach Jerusalem.

"Thence we pursued our journey over a road impassable for camels, and very difficult for mules and asses. The mountains here are of a peculiar formation. They seem almost as if built by the hand of a man, and rise gradually, step by step, like pyramids. Each step, however, is so fastened into the 'Everlasting Hills,' as to show you that it was placed there by the hand of Him, who existed 'before the mountains were brought forth.' On these steps, which are sometimes three or four rods wide, and sometimes only a few feet, you see soil which produces shrubs, and, when cultivated, vines, figs, and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount Olivet and the Holy City opened to our view. Thus it is often with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life,—till his feet are about to stand within the gates of the New Jerusalem, and then he is favoured with some bright visions of the place he is soon to enter."

They enter the Holy City.

"With feelings not easily described, about four o'clock we entered Jerusalem. The scenes and events of 4,000 years seemed to rush upon our minds; events in which heaven, and earth, and hell, had felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the 'perfection of beauty,' and the 'glory of all lands.' Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received

messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an innocent God has been poured out upon his chosen people, and has laid waste his heritage."

In regard to the population of Jerusalem, Messrs. Fisk and King give the following estimate:

Mussulmans	10,000
Jews	6,000
Greeks	2,000
Catholics	1,500
Armenians	500
Total	20,000

They have fixed their summer residence at Antoorra on Mount Lebanon. Mr. Wolff, who accompanied them to the Holy Land, was labouring intensely among his brethren, the Jews.

By a letter from the missionaries at Malta, dated October 13th, it appears that part of their number were about to join their brethren in Syria.

"From the favourable representations of Mr. Fisk, from Jerusalem and Mount Lebanon, we have been induced to believe that a family may reside in either of those places with little hazard. Mr. and Mrs. Bird, with their little son, and Mr. and Mrs. Goodell, intend, therefore, to embrace the first opportunity to embark either for Jaffa or Beirout, hoping to meet Mr. Fisk, or find letters there from him, from which they may learn which is, on the whole, the more eligible situation at present—Mount Lebanon, or Jerusalem. We all feel that it is desirable to be in Palestine as early as possible with any reasonable prospect of safety. Mr. Fisk expresses a wish to see us there, and a conviction that we may be safe with a family."

REMARKS.

In this mission there is something peculiarly interesting. The missionaries travel over classic ground, and witness the ruins of ancient art; but instead of copying inscriptions, removing relics, or indulging in useless speculations, they distribute Testaments and Tracts among the ignorant villagers, and preach unto them Jesus. They travel, moreover, upon the same soil which was once trodden by patriarchs and prophets, not to listen to the tales of monks, or the legends of priestly superstition, but to carry back the word of life where it was first revealed and preached and believed. Whether they stand on Olivet, Tabor, or Lebanon,—or wander in the vales of Mamre, Elah, or Jezreel, their feelings must be elevated to a lofty pitch by the thousand associations which will unavoidably rush upon their minds. Hence we need not wonder if their letters and journals partake, to a considerable extent, of warmth and ardent feeling. Very few who visit the Holy Land, are induced to look on things in their proper light. Travellers are fond of extremes, and usually imitate, either the credulous devotion of a Chateaubriand and Sandys, taking every thing upon trust, or the cold and studious incredulity of a Clarke. Objects should all be stripped of the charm which fancy or superstition has thrown around them, and be viewed and estimated as they are.

The Palestine missionaries, now in the employ of the "American Board of Commissioners," are men of discriminating judgment and consistent piety; and for two reasons we find pleasure in perusing all their communications:—

First, They evidently possess a large share of that heavenly mindedness and zealous devotion to the cause of the Redeemer, which are highly requisite for men in their station; and, *Second*, the cheering prospect that this mission is the commencement of a great work which will eventually open a way for the return of the scattered tribes of Israel. The power of the Turks in the east is rapidly diminishing, and the barbarous hordes which infest Syria will give way before the light of civilization and religion. The progress of truth is gradual, but certain, and will ultimately triumph gloriously.

DOMESTIC.

Extracts from Mr. McCoy's journal, at Carey, continued from page 382 of last volume.

Carey, Monday, June 30, 1823.—An Indian brought us letters from Fort Wayne, informing that captain ———, with whom we had contracted for sixty barrels of flour, which he was to bring us by way of the lakes, would wholly disappoint us. The circumstances are such as to render him criminal in our estimation, and liable for damages. But I suppose we had better bear with it than to seek redress by law. This disappointment is, to us, serious enough. Hearing the above disappointment, we had sent two wagons to Ohio, for bread stuff.

July 4th.—As we often complain of the depravity of the natives, it will be no more than justice to them, to say, that an acquaintance and friend of ours, gave us intelligence of a council, lately held among the Ottawas, at which meeting, things had been said which he wished me to know, but it would be improper for him to divulge premature-

ly, the transactions of a confidential conference. This was honourable.

July 8.—Two more children brought to our school, neither of whom can speak or understand English.

Anxiety of the natives for Religious instruction.

July 11.—Not having an interpreter in whom I could confide, and my own knowledge of the English language being rather imperfect, I have said to the neighbouring natives, comparatively little on the subject of religion. This circumstance has always been a matter of deep regret; but, to-day, my feelings were more than ordinarily affected thereby. A Frenchman in our employ, who can speak with the natives, was at some neighbouring villages, of whom some of the natives inquired, "Why does not our father come, and instruct us in things relating to God and religion? We thought he would have come and talked to us a great deal, but he delays coming a long time. He stays at home too much." Ought I not to consider this as a loud call for help. How desirable to be allowed an opportunity of acquiring such a knowledge of their language, as would enable me to preach to them! This I am confident I could do, could I be divested, in a tolerable degree, of other labours and cares, and allowed to add a few months study, to the knowledge of their language that I have already acquired.

Journey to Fort Wayne.

July 15.—Believing that our two eldest sons and daughter, neither of them grown, are on the road hither, from the settlement, and probably travelling without other company, our concern for their safety has been increased by an uncommon fall of rain, by which many of the creeks in the wilderness must be too full to ford. It was, therefore, concluded, that I and one of our Indian boys should set off to meet them. Another inducement to this measure was the

great scarcity of bread, which made it necessary for me to look after our wagons, which have not yet returned.

July 17.—Having crossed much deep water, some of which was swimming to our horses, and having slept two nights without a house, we reached Fort Wayne without meeting our wagons, at which place I had the pleasure to find my children.

I learn that our teams are yet a long distance from this place. I know the family at home have no bread. Flour is so scarce at this place that none can be bought at any price. A friend, however, has had the goodness to lend me 225 lbs. which I have sent on pack-horses to our family, by my eldest son.

Met with two of their former pupils.

July 18.—Knowing that the family were suffering at home, I hurried off from Fort Wayne late in the day, in order to meet our teams, and had only time to proceed nine miles before night overtook us and we were forced to encamp. I had with me another Indian boy, who had been waiting at Fort Wayne for an opportunity to get to our house. He had attended our school at Fort Wayne, but had not been with us at Carey. He was in his father's camp, near the village, when he heard that I had arrived. He laid aside his Indian clothes, and came in his old English dress, made as decent as possible. He was ashamed to come in boldly and speak to me, but spent some time in creeping up behind our houses, and peeping around to see me; at length he reached the outside of the house where I was, when he was inspired with more confidence by my hand, and how do you do, my son? On his expressing a wish to go with me, I sent him to ask leave of his parents, who presently appeared, and declared their entire approbation. I immediately clothed him, and took him with me.

Another youth, a Miami, one of our old scholars, is waiting at Fort Wayne,

intending to go home with me on my return. On my arrival he called to see me, and informed that he had been waiting there some time for company going to our place. I mentioned to him what he had once known, that all in our family were required to labour, and told him that should he return I should not like to see him alone. He very rationally replied, he wished to learn every useful branch of education, that he thought it as necessary as to know how to work as to know how to read. He would always cheerfully obey my instructions, believing them to be good.

Confession and death of an Indian Woman.

July 19.—Put up at the house of our friend Shane, and sister Wiskehelaehqua, with whom I had much agreeable conversation on the subject of religion. The following circumstance, which they related, is not unworthy of notice :—

“ We have lately been on a visit to the Shawanoes, at Waupaughkonetta, where we were informed that an acquaintance of ours had lately died, who in her illness called her female acquaintances and relations around her, to whom she said, “ I am going to die. I have done many bad things ; and lived in wickedness against the Great Spirit. I feel like sentence had already been passed upon me, and that I am doomed to wretchedness and misery. I know I must be sent to the devil. Now I warn you all, and entreat you to leave off your wicked ways, and endeavour to avoid the dreadful place to which I am going.”

Our Indian sister thinks she had never enjoyed the smallest opportunity of Christian instruction. Alas ! she is gone, not having found any during her life, nor in the trying hour of death, in prospect of a dreadful eternity, to point her to the Saviour of sinners !

July 20.—Preached to our Indian friends, and a few white people, and spent another agreeable evening with the former.

July 21.—Met our teams, moving slowly along a bad road, towards our distressed family, from whom they are yet at a distance of one hundred and forty four miles.

Search for Cattle.

July 23.—Have been two days looking after cattle that strayed from our drove which brother Martin sent us, and this morning turned towards Fort Wayne, with twenty before me.

July 24.—It rained on us so severely last night, that the water not only beat through our tent, but ran under us, until we were really in a disagreeable case. At day-light, we discovered that our cattle had run back, and it seemed that our horses were not to be found. The rain continued to pour down upon us. I had sent back a white man and one of our Indians after the cattle, and was myself preparing to make such a shelter with our tent and blankets, as would admit of making a fire, at which I might dry myself and prepare a little food, when our other Indian came in with the horses. We mounted immediately, and pursued our cattle, which we had the good fortune to recover ; but were obliged to spend another night in the brush before we could reach Fort Wayne.

Fort Wayne, July 26.—Our wagons are still behind; but I have, through the kindness of three good friends, been able to borrow about two hundred pounds of flour, which I send on horses to our family by one of our Indians and white man.

An elder brother of the boy whom I took into my company the other day, came in hither from our school, some time past, to see his people. He now called at our camp, where we were guarding our cattle, and joined the company, in order to return to our house. But having learned that he had been very disorderly and intemperate since he came to Fort Wayne, I deemed it proper to make an example of him, by dismissing him from our connexion. A younger brother, a small boy of about

seven years of age, was given to me by the parents. This little fellow I shall send home on a horse.

Various Difficulties.

Having increased our drove of cattle to seventy-eight; my little son and daughter going with me, we were just in the act of moving off, when my son was attacked with ague, and I was obliged to leave him, in hopes, however, that he may be brought on to-morrow.

Met my son who went home with flour the other day, returning with a Frenchman, to Fort Wayne, for a fresh supply. Times hard enough at home.

July 28.—Josephus, who overtook us last night, is, this morning, too sick to travel. Left him at camp in ague, and a man to take care of him. Near night my daughter was thrown from her beast with her head against a tree, and considerably injured.

July 29.—After we had pitched our tents, my sick son came up. We are scarce of provisions.

Arrived at Carey.

July 30.—Having nothing with us to eat, we hurried on and reached the establishment, about the same time my son arrived with a little flour, on horseback. Two children had been taken into the family in my absence.

August 4.—Sent again after bread-stuff, in hopes of meeting the teams, and bringing a little on horseback, more speedily than the teams could travel. But, to our comfort, the wagons arrived. Notwithstanding our scarcity of bread, our healths have been precious in the eyes of the Lord.

Visit from Indians.

August 19.—Were visited yesterday and to-day, by several Saukeek chiefs, (often improperly pronounced Sacks,) who wander on the Mississippi and Missouri. Also received a visit from fifteen or twenty Putawatomes, among whom were four chiefs, who said they

had visited us merely for the purpose of smoking.

A Putawatomie woman has come forty miles on foot, carrying a child on her shoulders, and leading another by her side, for the purpose of leaving the latter in our family. The child's Indian name is Tukoah. As an acknowledgment of the kindness shown to this mission by the "Female Mite Society of Washington, Pa." we have given to this child the name of their treasurer, "*Rebecca Blaine.*"

Cheering Intelligence.

September 6.—Received the cheering intelligence, that a respectable and well qualified brother and sister, near Vincennes, Ind. had consented to exchange a pleasant situation, in the bosom of numerous friends, for the privations of missionaries, at this station. We hope we shall shortly see their names enrolled with ours, and the mission blest with their services.

September 19.—Mr. Lykins descended the river to the lake, in order to hire an interpreter, to accompany him on an excursion among the Ottawas.

(To be continued.)

RELIGIOUS.

SCOTLAND.

THE following letter from the Rev. Professor Chase of the Columbian College, D. C. to the Corresponding Secretary, cannot fail to be read with great interest.

Glasgow, Oct. 20, 1823.

An event, my dear Sir, has recently occurred, which is exciting not a little conversation in this part of Britain.

There was in Stirlingshire a much loved and venerated clergyman of the

Presbyterian church, (which in Scotland, you know, is the one established by law)—the Rev. William Sherriff, pastor of St. Ninian's. His piety, and erudition, and uncommon talents as a preacher, had, for thirty years, been increasing his reputation, and endearing him to the lovers of evangelic truth. Nothing, indeed, seemed to be wanting in his situation, to make the remnant of his days happy, and embalm his memory in the hearts of his ministering brethren, and of the people for whom he had so long prayed, and watched, and toiled.

"But, at a late meeting of the Presbytery, he offered his resignation, stating that he could not, without violating his convictions of duty, continue to perform what was expected of him in the office which he then sustained. A committee was appointed to converse with him, and remove his scruples. At the last meeting, the committee reported, and he confessed, that after free and repeated conversations on the subjects which had occupied his attention, he was still of the same mind. He retired.

Last Wednesday he was baptized in this city. The subject of baptism, and what is naturally connected with it, had, a year or two ago, arrested his attention, and, at length, had urged him to take his recent steps, and cast himself with his family on the providence of God. No opening at the time presented itself for his future settlement and usefulness. But he went forward. His offering his resignation, and his reasons for it, were rumoured extensively. A very small Baptist church here, of which he knew nothing, had procured a suitable place for public worship, the chapel in Albion-street, formerly occupied by the Rev. Dr. Wardlaw, and were hoping, and praying, and striving to obtain a pastor. They heard the rumour concerning Mr. Sheriff. They wrote to him. An interview was agreed on. When the delegation met him, he said, 'Before we begin the conversation, let

us pray;' and, all kneeling down, he proceeded, but was interrupted, and for a while quite overcome, by the fullness of his heart.

"The interview led to his complying with their request; and, last Thursday, he was publicly inducted into his new pastoral charge. It was an impressive sight, and adapted to awaken a train of deeply interesting reflections. The other ministers present on this occasion, were Mr. Innes and Mr. Anderson of Edinburgh, Mr. Edwards of Greenock, and Mr. Watson of Cupar in Fife. There are only two or three more of our connexion in all Scotland. The conducting of the introductory services of praise, of reading the Scriptures, (Ephes. iv. 1—24, with 1 Tim. iii.) and of prayer, devolved on me; after which a discourse was delivered by Mr. Edwards, from Psalm cii. 16. *When the Lord shall build up Zion, he shall appear in his glory.* The cordial and unanimous call of this church having been declared in reply to questions put from the pulpit, and Mr. Sheriff, when asked, 'Do you now, as before, accept this call,' having replied, 'In the fear of God I do,' he was with the laying on of hands commended to the grace of our Lord in prayer, by Mr. Innes, who, after singing of the hymn,

"Let Zion's watchmen all awake;"

addressed to him an appropriate charge. The members of the church were then addressed by Mr. Anderson from Philippians, i. 27. *Only let your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.* After prayer by Mr. Watson, the services were concluded in the usual manner. In the evening, Mr. Anderson preached from Rom. xiv. 17. *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

"It is unnecessary to add, that an overwhelming audience are now pressing to the chapel where Mr. Sherriff preaches. This is only a natural consequence, and, in itself, it is of no importance. Almost any preacher, in certain circumstances, may, for a while, be followed by a multitude. But what gives me hope, is, that instead of being a novice, or vain and superficial, he seems to know the emptiness and danger of a transient popularity, and that the members of his church, while they rejoice at the signal favour which they have received, appear to 'rejoice with trembling,' and to look with faith and fervency to the proper source for all their strength. It was with great pleasure that I heard him preach, last Lord's-day, from 2 Cor. iv. 7. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* Ah! my dear Sir, what spiritual blessings would every where descend, did every minister and every church lay this to heart, and at the same time use the means which Heaven has ordained."

In another letter to a friend at College Hill, dated November 8, the Professor says:—

"I have been signally happy in my interviews with Dr. Chalmers. Never shall I forget the interesting conversations into which I was enabled to draw him, one evening at his own house. He is distinguished as much for Christian humility and simplicity of manners in private, as for the attractive power and splendour of his ministrations in public. In his preaching the hearers forget all about Dr. Chalmers, and it is most evident that he is not thinking of himself, but of his subject; and to the subject their attention is enchained, and with it borne along in breathless silence till he pauses. There may then be perceived a gentle movement, and, as it were,

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breathing, throughout the assembly. He then proceeds in a somewhat lower tone, and carries them along in the same manner till he pauses again; and thus to the close. The grand charm of his eloquence is the manifest impression which the subject has upon himself. To-morrow he is to preach his farewell sermon; and in the course of the week he goes to enter on the duties of his Professorship in the University of St. Andrews.

"But a thousand interesting things I must omit for the present. I cannot, however, neglect to mention, that a letter from one of the Continental Society's missionaries in the south of France, just received by the dear friend with whom I am staying, contains a very encouraging account of the progress of the cause of truth and the circulation of the Scriptures in that region."

MAINE.

Extract of a letter from a ministering brother in Portland, dated February 10, 1824.

"SOME parts of our state God is now visiting in mercy. Twenty-two were added to the Baptist church in Readfield the last year. In Sidney there is quite a revival; twelve were baptized in December by Professor Chapin of Waterville College, and 12 on the first Sabbath in February by Professor Briggs. More will probably go forward. A revival is going on in New-Castle and Nobleborough; thirty-three have been baptized, and from 12 to 20 more, it is expected, will soon put on Christ by baptism. This gracious work appears to be spreading. In Jefferson, an adjoining town, 19 were baptized on the 14th of January, and 15 more have probably made a public profession since. In that part of Nobleboro' where brother Pilsbury preaches, the revival is spreading rapidly, yet without confusion."

M

A letter from Mr. Hallowell states—

"There is a considerable revival in Sidney, a few miles north of this. About 30 have been converted; and nearly the same number are apparently concerned for their souls' salvation. We have also some hopeful appearances. Some of our members appear to be quickened, and a spirit of faithfulness to prevail, which indicates that the Lord is near."

NEW-YORK.

Extract of a letter from Chataque county, dated December 10, 1823.

"This county being at the western extremity of the state, and a dismal road and forest of 30 miles in a manner separating it from the older settlements, lay long neglected, until since the late war; a few inhabitants only, came here 19 years ago; since that period, settlements have increased rapidly, and are still progressing, and God has made the wilderness to blossom as the rose. Some of the first settlers formed themselves into little churches, to which a gracious God added a blessing, by some reviving showers of grace. There are now 15 regular Baptist churches in the county, formed into an association, by the name of the Chataque Association, constituted the 3d of last September, with the addition of two churches from Pennsylvania; the total number of members, 812. Some additions have taken place since. Nine ministers are on the minutes, of which 3 are superannuated, 4 licentiates, one superannuated; of the former, one is about to remove. The Presbyterians have 12 churches, and 4 ministers, the churches are mostly small. One Episcopalian minister is also in the county, who has 3 places to officiate, and in all perhaps 15 communicants. There are several Methodist circuits and local preachers, also some Universalists,

with several *Christians*, alias Smithites. Two years ago, the good and precious cause of true religion had fallen to a very low state; little, or at most a sparing, cold attention, was paid to the Lord's-day, or religious duties of any kind; but God in His providence directed brother Elisha Tucker through here on a mission to Ohio and Indiana, when the church in Fredonia earnestly solicited him to become their pastor. This invitation he accepted after many months of deliberation. His arrival here produced an effort of all parties to obtain ministers and meeting houses; in which they have so far succeeded as to erect in Fredonia, one for Presbyterians, one for Episcopalians, and one for Methodists; in the mean while, the opposition to the Baptists appeared determined and virulent; but our God in mercy visited them with a reviving, gradual shower of his grace. Nearly 50 by baptism and letter joined the church. This gave a happy spring to our brethren, and they exerted themselves to erect a neat, and now well finished meeting house."

A letter from Butternuts, Otsego county, says, that in the adjacent town of Sidney, about 20 persons have recently been brought to rejoice in the love of God, and to follow the example of their Redeemer in baptism.

ILLINOIS.

Extract of a letter from the Rev. J. M. Peck, dated Rock Spring, St. Clair county, December 31, 1823.

"My time for a month past has been directed in partially carrying into effect a plan I have long matured to promote a wider circulation of the Scriptures in this quarter. I should judge from some partial examination, that at least one-fourth of the families in Illinois and Missouri are totally destitute of the Bible. Providing myself a large number

of Bibles and Testaments from the Missouri Bible Society, and taking a variety of pamphlets for gratuitous distribution, as Luminaries, Magazines, old sermons, loose numbers of the Star, and other religious papers, tracts, &c. I set off for the upper counties of Illinois. My ostensible object was to form Bible Societies; but it was no minor business to strike a prompt and effectual blow at the hostile spirit against missions which had showed its hideous front. In the first I succeeded by forming two societies, under very auspicious appearances, one in Greene and the other in Madison county, besides making arrangements for one in Morgan county, in February. These societies are the first ever formed in Illinois, and are auxiliary to the American Society. In relation to the latter object, success was fully realized, as far as I travelled."

ALABAMA.

A letter from a friend in Jefferson county, states, that a respectable Bible Society has been formed in that county, and the mission cause is advancing. More than usual attention is paid to the preaching of the word.

We are gratified with the opportunity of introducing to the notice of our readers, another letter from the Rev. James A. Ranaldson to the Corresponding Secretary, dated

Alabama, Dec. 26, 1823.

For several days I have been prevented from travelling or preaching, by indisposition, which affords me a little more leisure for writing. And I must acknowledge myself very much indebted to your kindness, for several communications received, after considerable delay, by way of Louisiana.

For the last *twenty months* I have been moving in a missionary track—the

more I explore the moral wilderness the more need I see, and hear, and feel, for missionary labours. I have been but little with my dear family in the time, except in June and July, when, immediately after my return from Louisiana, I was confined by domestic afflictions, and was prevented from reaching the annual meeting of the Mississippi Missionary Society.

My worthy colleague, who was so usefully employed in an important sphere of missionary labours on the border of the Mississippi, has been sorely afflicted. The death of our amiable sister M'Call, is an affliction to Zion's friends; for she was our "helper in Christ Jesus." She was adorned by those Christian virtues which characterized Dorcas and Priscilla. She "worked willingly with her hands" to support her family; while her husband, with a soul enlarged by the spirit of missions, was equally laborious in his Master's vineyard. His health declining, has obliged him to quit this field, already white to harvest! This event was anticipated last winter, when I saw him in the cold rains sinking under his arduous work. Are there none in the "school of the prophets" to supply his place? None to come over into this forlorn Macedonia "to help us?"

I feel more confident that the period is near, when the citizens of this country will express a stronger desire for the gospel ministry, by a more determined resolution to give support to pastors and missionaries; that these may give themselves to their proper work. I perceive a change for the better. There are now *twenty* villages and towns calling—nor do they expect to have a lively and enlightened ministry, without suitable support. It is no longer popular for a preacher to boast that he will not "receive hire" for his labour; as it is well known, that no one can be a "workman who needeth not to be ashamed," without time and ability for

the work. In some parts, a missionary was viewed as any other traveller "seeking his own." Therefore, in my first tour I frequently paid dearly for my visits; but I always claimed the privilege of prayers and religious lecture, where there was no opposition to these exercises. This year my expenses have been small, compared with the last year. Hospitality is some evidence of a favourable reception. Besides, the formation of benevolent societies to give annual and permanent support to the gospel, is a stronger indication of amendment in spiritual things, and in things that are excellent. Such societies have been formed, and are forming, with a facility equal to my expectations. That they may not be ephemeral in their existence, they are formed as *reading societies*. A correct taste for reading, will increase the Society's strength and usefulness, with every returning anniversary.

No one can *feel* or *act* as he should, unless well informed. Religious tracts are very much needed in all this country. Periodical publications are scarce. There are many totally ignorant of the nature, design, and operations of Missionary and Bible Societies! Could these "winged messengers" by any means find their way into this region, they would prepare the way for the hand of the pioneer. It has been my object to produce means of information on missionary topics, antecedent to the attempt to accumulate funds by public collections, for the support of missions.

In consulting the views of the Associations the *second time* on this subject, it appears to be the sentiment of the majority, that the members of churches form into county, or congregational Societies, as they may think proper, and manage their concerns so as not to interfere with the ordinary business of the Associations.

Delegates from the several societies formed in this state, met in Convention,

on the 28th of October, at Greensborough. The proceedings of this Convention you will learn from the Minutes. *Fifteen* domestic missionaries were appointed to labour *six weeks* in the year among the destitute; and one agent, in conjunction with the Mississippi Missionary Society. The meeting was happily conducted, with great harmony and brotherly affection.

Our prospects brighten as we advance in obedience to the Divine command. On the 11th instant a "State Bible Society" was formed at Cahawba, when we had a large and respectable meeting. Various denominations were seen uniting in one great and good object; and men of the first distinction in the State, were ranked among the friends and patrons of the Institution.

The Constitution of this Society, as well as that of the Convention, is adapted to the state of things in a country yet in its infancy—just emerging from a real wilderness. It is made easy and convenient for the *poor* and *rich* to meet together in the work of charity—the widow's *mite* is regarded, as well as the munificence of the most liberal.

In the public addresses on this occasion, I was extremely gratified to find that our best politicians hold the Bible in estimation; and in looking to the supply of the destitute, the *Creek Indians* were not passed by unnoticed.

I had the satisfaction to visit the Creek mission at "Withington station," in October. There were then *forty* children in the school, all in a prosperous condition. The progress made toward civilization, in so short a time, is admirable. I heard an Indian boy read with facility in the New Testament; and some of the little girls sew well in plain work. They appear docile and flexible—respectful, and decent in behaviour. Indeed, I was delighted with the school of savages—to see them sitting around the table "like olive plants," and coming around the altar with *sweet music*,

would create agreeable surprise to any one. And I was no less pleased to see *European* brethren and sisters, so cheerfully devoted to the toils of civilizing *American* aborigines. They forego the pleasures of refined society, to perform the task, laborious and responsible, without reward. Shall these be called *speculators*? I hope they will be supported well in their noble purposes. They are happily associated in this work. Each one is "careful about many things;" but no one appears to be "troubled." They require, however, more assistance as soon as it can be obtained. Brother Compere is encumbered with much serving, in providing for so large a concern. I left Tuchabatchee with considerable reluctance—but with increased confidence in the piety, wisdom, firmness, prudence, industry, and frugality of every member in the mission family. They "gather up the fragments—that nothing be lost." Yet, with the best economy, the expenses will seem large in the aggregate.

The state of religious feeling, in general, calls for the most vigorous exertions by missionaries. The country is too new and unorganized, to invite the settlement of many *pastors*. In some regions, I have known people to ride 15 or 20 miles, even on a week day, to hear one sermon; and some to follow the word *six* or *seven* days in succession. My heart has often been deeply affected, at seeing the multitudes without pastor or missionary!—and sometimes a whole congregation in *tears, kneeling and begging* for mercy!—among the penitents I have seen children, and *young men* of promise. I hope God has ministers among them; for the harvest is plentiful. This year, I have been called upon to administer baptism in the waters of the *Mississippi*, the *Beckbe*, and the *Alabama*. God pity my countrymen!—pity the southern States!—and send forth more labourers in all this vineyard.

MISCELLANEOUS.

BAPTIST GENERAL TRACT SOCIETY.

ON Wednesday evening, February 25, a meeting was held in this City, pursuant to notice, for the purpose of forming a Baptist Tract Society.

The following Constitution was adopted :

ART. 1. The name of this Society shall be, "*The Baptist General Tract Society.*" Its sole object shall be to disseminate evangelical truth, and to inculcate sound morals, by the distribution of tracts.

ART. 2. Any person may become a member of this Society, by paying the sum of one dollar annually. The payment of ten dollars at one time, shall constitute a person a member for life.

ART. 3. There shall be an annual meeting of the Society, on the last Wednesday in February, when the following officers shall be chosen, by ballot, viz. : A President, Vice-President, Agent, Recording Secretary, Treasurer, and a Board of Directors, consisting of the President, Vice-President, Agent, Recording Secretary, and Treasurer, who shall be Directors in consequence of their office, and seven members of the Society. Five Directors shall constitute a quorum for business. The Board shall have power to supply any vacancy that may occur in its own body.

ART. 4. The Directors shall superintend the publication and distribution of such tracts as they shall approve; the appointment of subordinate agents; the establishment of depositories, the formation of auxiliary societies, &c. They shall hold frequent meetings, under such regulations as they may adopt,

in conformity with the general provisions of this Constitution. They shall appoint the place and the hour, for the annual meeting of the Society; and may, if they think proper, make arrangements for an annual sermon, or public addresses, and a collection for the benefit of the Society. The Directors and the Treasurer shall make an annual report of their proceedings.

ART. 5. The Agent shall conduct the correspondence of the Society, and shall carry into effect the measures adopted by the Board of Directors.

ART. 6. The Recording Secretary shall keep a record of the proceedings of the Board of Directors and of the Society. He shall receive all monies, keep a record of them, and pay them over to the Treasurer.

ART. 7. Every member shall be entitled to receive three-fourths of the amount of his subscription in tracts at cost. Auxiliary Societies shall be entitled to the same privilege.

ART. 8. Any person, by paying twenty-five dollars, at one time, shall be a Director for life. The Presidents of Auxiliary Societies shall be, ex-officio, members of the Board of Directors.

ART. 9. The President shall call a meeting of the Society, at the request of a majority of the Board of Directors.

ART. 10. Any alterations of this Constitution may be made at an annual meeting, by the concurrence of two-thirds of the members present.

The following officers were then chosen :

Rev. O. B. Brown, *President*.

Rev. John Bryce, *Vice-President*.

Mr. George Wood, *Agent*.

Mr. Isaac G. Hutton, *Recording Sec'y*.

Rev. Luther Rice, *Treasurer*.

Rev. Dr. Staughton,

Samuel W. Lynd,

Messrs. Joseph Gibson,

Joseph Thaw,

Enoch Reynolds,

Reuben Johnson,

James D. Knowles,

} *Directors.*

CHINESE ADVERTISEMENT.

The following article from a Chinese paper, we publish without comment :

'Acheu Tèa Chincheu, sculptor, respectfully acquaints masters of ships trading from Canton to India, that they may now be furnished with figure-heads of any size, according to order, at one-fourth of the price charged in Europe. He also recommends for private venture the following idols, brass, gold, and silver.—The Hawk of Vishnoo, with bas-reliefs of his incarnations in a fish, boar, lion, and turtle; an Egyptian Apis, a Golden Calf and Bull, as worshipped by the pious followers of Zoroaster; two silver Marmosets, with gold ear-rings: an Aprimanes for Persian worship; a Ram, an Alligator, a Crab, a Laughing Hyena, with a variety of household idols on a small scale, calculated for family worship. Eighteen months credit will be given: or a discount of 15 per cent. for prompt payment on the sum affixed to each article.—Direct to China-street, Canton, under the Marble Rhinoceros and Gilt Hydra.'

The following is another advertisement from the same sculptor, extracted from a periodical paper published in Canton.

'I, Acheu Tea Chincheu, a lineal descendant of Coup Boi Roche Chincheu, the celebrated sculptor and carver in wood, who, through his unremitted studies to promote rational religious worship, by the classical touches of knife and chisel, has been honoured by Emperors, Kings, and Rajahs of the East, and supplied them with superior idols for public and domestic worship, now humbly offer my services in the same ideological line, having travelled from hence, at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under those able masters, Nollekens and Bacon. Acheu Tea Chincheu is now in possession of casts from the most approved models and Elgin mar-

bles; he is ready to execute to order, idols from twelve feet high, well proportioned, down to the size of a marmoset monkey, or the most hideous monsters that can be conceived, to inspire awe or reverence for religion. My charges are moderate; for an Ourang Outang, three feet high, 700 dollars; ditto rampant, 800; a Sphinx, 400; a Bull, with hump and horns, 650; a Buffalo, 800; a Dog, 200; ditto couchant, 150; and an Ass in a braying attitude, 850. The most durable materials will be used. Of statuary, granite, brass, and copper, I have provided sufficient to complete orders to any extent;—Perishable wood shall never disgrace a deity made by my hands. Posterity may see the objects of their fathers' devotions, unsullied by the inclemencies of the seasons, the embraces of pious pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass for pilgrims; the price will be proportioned to the size and weight. Any order, post paid, accompanied by a drawing and description of the idol, will be promptly attended to; provided that one half the expense be first paid, and the remainder secured by any respectable house in Canton.

ORDINATION.

IN Portsmouth, Virginia, on the 18th of December last, the Rev. Colston M. Waring was ordained to the work of an Evangelist. The Rev. Samuel Cornelius, of Norfolk, preached the sermon from 2 Thess. 3 chap. I v. The usual questions were proposed to the candidate, by the Rev. Thomas Griffin, of Philadelphia, to which the most satisfactory answers were given. The ordaining prayer was offered by the Rev. J. Mitchell of Norfolk, who, together with brethren Grif-

fin, Woodson, and Cornelius, engaged in the imposition of hands. The Rev. David M. Woodson gave the right hand of fellowship, and presented the Bible to the candidate, with an impressive exhortation. Mr. Griffin delivered the charge from Jeremiah, 1 chap. 17 v. The congregation was large and attentive, and the services were conducted with great solemnity.

Mr. Waring has since departed with his family, and about one hundred persons, for the colony established by the American Colonization Society at Cape Mesurado, on the coast of Africa.

INSTALLATION.

ON Thursday, the 4th day of December last, the Rev. Elisha Tucker was installed as pastor of the first Baptist Church in Pomfret, Chataque county, New York. Sermon by the Rev. Charles Lahatt, from Acts, 20 chap. 28 v.;—charge to the pastor elect, by the Rev. Asa Turner; right hand of fellowship by the Rev. Joy Handy, who was the former pastor of the church; charge to the church by the Rev. Pearson Crosby; concluding prayer by the Rev. Jonathan Blake.

BURMAN MISSION.

Communications have just been received from our missionaries in Burmah, dated as late as the 6th of August, 1823. Dr. Judson was then in Rangoon, and his health was perfectly restored. He had finished the translation of the New Testament, and an epitome of the Old. On Mrs. Judson's arrival, he intended to remove to Ava.

Dr. Price writes from Ava to the Corresponding Secretary, that the king increases his familiarity, and exhibits entire confidence, admitting him near his person. The monarch and his counsel-

lors are disposed to encourage every useful, and some of the polite arts. He asks for more missionaries. He has given a lot on the bank opposite Ava for building a house; and letters received at Boston state that Dr. Price was erecting a brick dwelling for the convenience of the mission.

TREASURERS' ACCOUNTS.

Received by the Treasurer of the General Convention, the Quarter's return of the Agent, ending the 31st January, 1824.

From Hannah Briggs, from the Athol Female Cent Society,	\$ 3 00
From Government appropriation for the Withington Station among the Creek Indians,	230 00
From the Washington Female Judson Society, viz.	
for Burman female children,	10 00
for educating at the Columbian College, a missionary for Burmah,	90 00
From Government, for the Fort Wayne Mission, transferred to Carey on the St. Joseph's, Michigan Territory,	100 00
From Columbian College Mission and Education Society, viz: for Missions,	25 00
for Education,	75 00
From Government, for the Withington Station among the Creeks,	150 00
From Wm. Hart, Esq. from Red Stone Association, for Carey Mission,	40 00
From Rev. Alvah Sabin, Vermont, from Mission Society, connected with the Fairfield Association,	10 00
same, from Female Charitable Society,	2 00
From Green River Missionary Society, Kentucky,	250 00
From Georgia Association,	600 00
From Upperville Education Society, Va.	100 00
From Professor Woods, from the Castleton and Hubbardton Female Charitable Society,	3 46
Total,	1688 46

Monies received by the Treasurer of the Columbian College, for the month of February, 1824.

For the Professorship of Mathematics and Natural Philosophy.

From Anthony Holmead, Jr. Esq. Washington City,	\$100 00
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From Daniel F. Dulany, Esq. Virginia,	\$100 00
From Dr. Thomas Sewall, Washington City,	100 00

For endowing the Presidency.

From Rev. E. S. Shepherd, Jerseytown, Pa. \$1; from Sarah Hodge, 50 cts.; from Dea. Richard Demott, \$3 50; from Deacon George Smith, \$5;—	10 00
From Rev. John L. Dagg, Upperville, Va.	10 00
From Col. James Watt, Va.	10 00
From Hon. John M'Lean, Post Master General,	10 00
From Commodore Thomas Tingey, U. S. Navy, Washington City,	10 00
From Rev. John Healy, Baltimore, Md.	10 00
From a Friend,	10 00
From Joseph Gibson, Esq. Washington City,	10 00
From Burgess Allison, D. D. Washington City,	10 00
From Dr. Thomas Sewall, Washington City,	10 00
From Wm. Crane, Esq. Richmond, Va. by James R. Burdick, Agent,	10 00
From Mite Society, by same, \$6; from Mrs. Greenhow, by same, \$1; from Mrs. Keeling, by same, \$3,—	10 00

For Professorship of Ecclesiastical History, &c.

From Hon. Nicholas Brown, Providence, R. I.	50 00
From Stephen Webb, Esq. Salem, Mass.	10 00
From Ebenezer Dodge, Esq. do.	10 00
From Col. James Watt, Virginia,	50 00

For Professorship of Language and Biblical Literature.

From Mr. Clopton, Va. by J. R. Burdick,	25 00
From Mr. Shepherd, do. do.	25 00

For Buildings.

From Joseph Gibson, Esq. Washington City,	50 00
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For Columbian College.

From A. R. Thornton, Esq. Richmond, Va. by J. R. Burdick, Agent,	1 00
From Wm. Crane and brother, by same,	2 00
From Mr. and Mrs. Williamson, by same,	2 00
From Mr. Valentine, by same,	1 00
From Mrs. Anderson, by same,	2 00
From Mrs. Greenhow, by same,	1 00
From Miss Daniel, by same,	1 00
From Mrs. Sciser, by same,	2 00
From Mr. Watkins, by same,	1 00
From Mr. Walthall, by same,	1 00
From Mrs. Roper, by same,	1 00
From Messrs. N. and W. Shepherd, by same,	2 00
From Mr. Gwathmey, by same,	1
From Mrs. Lawrason, Alexandria, by same,	1 00

Total,	\$659 00
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